

The Baptist Record

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Rankin tells Jericho attendants:

"God still uses people, still breaks down barriers"

By Irma Duke

RIDGECREST, N.C. (BP) — Preaching where he was appointed as a missionary 23 years earlier, Jerry Rankin told Jericho missions week participants at Ridgecrest Conference Center that God uses people to break down barriers more imposing than the Jericho wall of old.

The new president of the Southern Baptist Foreign Mission Board recounted several present-day barriers that have collapsed as missionaries ministered in more than 129 countries around the world.

Just like the children of Israel,

who marched around the city of Jericho, 3,958 foreign missionaries and almost 12,000 volunteers march around the world to help break down barriers, Rankin said.

For example, he said, missionaries "are marching" in Sao Paulo, Brazil, third-largest city in the world, where 90,000 people have been baptized in the last 10 years among churches related to Southern Baptist missions.

Missionaries also provide food, health care, vocational training, and the gospel in Soweto, South Africa, a racially tense township

of 3 million people.

Rankin described prayer walks that missionary Nan Sugg of Ridgeland has taken in Tainan, Taiwan, where none of the traditional methods of witness were working. After a year, only one person came to the worship services. People were cold and unfriendly. But Sugg walked down street after street in Tainan praying for every person, every

household, every business — using the Jericho of old as her inspiration. Then people began to respond and many dramatically changed from centuries-old patterns of Buddhist worship.

Mission strategists, Rankin said, never dreamed missionaries could ever witness in Mongolia and Albania — isolated, closed-off countries committed to atheism. Yet, a volunteer doctor in the capi-

tal of Albania reported he couldn't walk the streets without someone stopping him to ask about Jesus.

Rankin said these examples show God still uses his people to break down walls, and he told those at Ridgecrest that they also have the potential within their lives of being used.

"The only barrier is your willingness," he said.

Duke writes for the FMB.

Offering plate still best fund-raiser

By Mark Wingfield

GLENDALE, Calif. (ABP) — The church collection plate remains far and away the most popular fund-raising tool in America, according to a new survey by the Barna Research Group.

Among all Americans surveyed who had given to charity in the previous 30 days, 66% had done so through church collections, the survey found.

By comparison, other forms of charitable solicitation had drawn considerably less participation in the 30-day period: 27% of those surveyed had given in response to face-to-face appeals, 26% had given in response to direct-mail appeals, 19% had given through payroll deductions, 13% had given in response to telephone appeals, and 8% had given in response to television, radio, and newspaper ads.

Americans who are active in churches were much more likely (75%) to have given to charity than were people who are not active in churches (43%). Also, those who could be classified as "born-again"

Christians were more likely to have donated to charity than Americans who would not be classified "born again."

Americans who are involved in churches were much more likely to have given their contributions through the church collection plate, but less likely to have given in response to other appeals. However, Americans who are not involved in churches were more likely to have given to charity in other ways.

"There may be either good news or bad news for churches in these findings," said George Barna, president of the research firm. "Americans who are involved in churches are more likely to feel those churches are worthy of their money as well as their time. They are voting not only with their feet, but with their pocketbooks."

"But this survey did not differentiate between those who give a substantial portion of their income and those who drop a quarter into the basket every time they visit. It is possible that churched Ameri-

cans' edge in giving is a lot smaller than these numbers suggest."

Among other findings:

— Women (71%) were more likely to have donated to charity than men (62%).

— Adults earning \$40,000 or more annually (78%) were more likely to have given than those earning less than \$20,000 annually (52%).

— Married adults (76%) were more likely to have contributed than single adults (55%).

— Americans are increasingly irritated by telephone appeals, and are half as likely to contribute to a telephone solicitation as to a direct-mail solicitation.

— The most active givers of all age groups are those people between ages 47 and 65.

Data for this survey were drawn from telephone surveys conducted in February 1993 using a random national sample of adults. There is a 95% chance the figures are accurate to within plus or minus four percentage points.

Wingfield is news director, Kentucky WESTERN RECORDER.



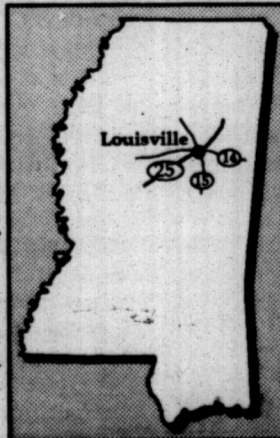
RANKIN AND FRIENDS — New Foreign Mission Board President Jerry Rankin, left, greets missionaries Herb and Caroline Jukes during the recent Jericho missions week at Ridgecrest (N.C.) Conference Center. Preaching his first sermon as FMB president where he had been appointed as a missionary 23 years earlier, Rankin told listeners God is still using people to break down barriers as imposing as the Jericho wall of old. (BP photo by Sandy King)

Airline rethinks policy

MINNEAPOLIS (EP) — Northwest Airlines has reversed the actions of maintenance supervisors who banned religion from the workplace. Aircraft mechanics said supervisors told employees on May 21 that visible signs of religious belief were offensive to some employees and that they should take Bibles home, remove religious symbols, and keep quiet about their faith. Ron Roberts, vice-president of base maintenance, said the May 21 pronouncement was an error. "What happened was that some employees had been very out front with their faith, including periods that were not lunch times or break times. There had been objections by some other employees that these guys were taking time out of work..." he said. Roberts, who keeps a Bible on his desk, met with the employees and asked them to set an example by not reading Bibles when they should be working. "They understood that. All of us who are Christians have to be above reproach as far as our work ethic. I urged them to think about the example we set."

Winston Seminary

Winston Baptist Seminary, a center for the Seminary Extension program, has begun the fourth semester of this school year at the Winston Association office, Louisville. Thirty-seven students are enrolled in the seven Bible courses offered, including Public Worship taught by Bobby Dungan. The new school year will begin Aug. 12 at the association's building, with two courses offered: General Epistles, taught by Dwayne Kelly, and Survey of Baptist Missions, taught by R.A. Herrington. For more information, contact Paul Blanchard, Director of Missions, P.O. Box 375, Louisville, MS 39339; telephone (601) 773-3366.



Looking back...

10 years ago

J. Ralph Noonkester, president of William Carey College, was elected to a second term as chairman of the SBC Education Commission.

20 years ago

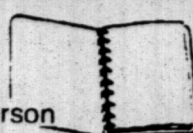
Mississippi registered 336 messengers at the Southern Baptist Convention in Portland, 11th among state delegations.

30 years ago

Mississippi College will be well-represented at the sixth annual World Youth Conference, with nine students and former students packing their bags for the meeting in Beirut, Lebanon.

EDITOR'S NOTEBOOK

Guy Henderson



A theology of rest

Some are tired, some sick and tired, and some are just unrested. Rest is a great part of life and blessed in the man who makes an early discovery of the fact. "...God ended his work which he had done, and he rested.... (Gen. 2:2). His people were commanded to observe a day of rest. Later on Jesus said, "Come to me... and I will give you rest..., and you will find rest for your souls" (Matt. 11:28-29).

There are places where the word "rest" indicates completeness, not weariness. This rest is a special "re-creation" of one's energies, a rejuvenation or spiritual refreshment.

For God, rest was the satisfaction which comes from a completed task. Just as the children of Israel journeyed toward Canaan, the children of God also move toward his "rest" (Heb. 4:1). This rest begins when you trust Christ, and it continues forever.

There is a temptation to tie this "rest" into a certain day. In doing this, you would limit some of God's blessings to just one day. We are ever prone to combine all our religion into one day and call it "holy." Small wonder the Sab-

bath was the most sensitive nerve in the Pharisees.

Technically the Christian church has no Sabbath. If it did, the day would last from six o'clock Friday 'til six o'clock Saturday. The Sabbath was part of the law and Colossians 2:13-17 states that Christ has blotted out "the handwriting" of ordinances and nailed it to his cross. Thus we are not to be judged in respect... of Sabbath days.

There is now the Lord's Day in which Christians meet, not primarily a day of rest, but of worship and praise in commemoration of the resurrected Christ.

We often desire to set forth rules and regulations for this Lord's day of worship and seek to promote it as the Christian Sabbath. The apostle Peter confronted this dilemma and declared, "Now therefore, why put God to the test, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10).

Paul felt led to comment, "One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind" (Rom. 14:5). God has given to us a

"Sabbath" life; rest from the fear of condemnation and rest from a self-effort to merit our salvation. Indeed we are to be good Christians on Sunday, but also on Monday, Tuesday, and so on through all days.

In the New Testament there are no regulations for the Lord's day, except Christians are to "forsake not the assembling" in worship, giving, and teaching. A legislated Sunday, or a national sacred day is not for the child of God. He has something far better. Hard core Sabbatarianism has ever been detrimental to the Kingdom.

I could wish for the sake of employees that stores would close so they may attend worship. Sports and allied activities could well be for another day. I could continue to make my list, but soon it would become a burden or yoke on others "which neither our fathers nor we were able to bear." This is no advocacy for a wide-open Lord's day. We work better when there is a day of worship, or cessation from labor.

We have our rest. It's for every day and for all times. It came from Calvary, not Mount Sinai, and is of grace, not the law.



THE FRAGMENTS

Spiritual geography

Today a person can study geography by tracing the spiritual missionary journeys of the apostle Paul. Most of us could trace our spiritual pilgrimages and leave behind a geographical fragrance.

How many sacred places do you have across our state? When is it that you feel like you are standing on holy ground? Where is that "place of quiet rest, near to the heart of God?"

There are places in our lives where inheritance, heredity, and circumstances have blended to make the geography holy. Go back to the old home church and think of all the spiritual battles fought in the pews; the place of surrender at the altar; and where every room is an "upper room." Gordon McDonald wrote of the mandatory "safe places" where we find renewal and peace. Secular borders are erased in such places, and God's handiwork is on everything. "I believe a leaf of grass is no less than the journey work of the stars," said Walt Whitman.

These Ebenezers are where we can take memories and weave a cloak of inspiration. There is the memory of Gulfshore Assembly where thousands have left spiritual footprints in the sand. Some 80 miles up the road is Hattiesburg and William Carey College where men and women gave money and life to keep a school alive and

prospering. The same could be said of Clarke College, Mississippi College, and Blue Mountain.

There is the place "where I heard God call, or where I prayed and the answer came, or bless the memory of some godly professor."

So much and so many molded these spiritual monuments. One is Cole's Creek near Natchez, where the little band of Baptists who "beat a spiritual thoroughfare thru this wilderness" launched a Christian crusade in the Mississippi territory.

Tread again the cemetery around Oxford and think of the Leavells and their impact on our nation. The Holcombs of Pontotoc County; Dan Moulder and Deb Stennis in Smith and Lauderdale counties; M.P. Lowrey and P.I. Lipsey in educational ministries; or the long shadows of Arthur Flake, M.O. Patterson, John F. Carter, J.B. Lawrence — to this list you could add the name of another who blessed your life.

This does not mention the godly parents, Sunday School teachers, and deacons whose influence wrapped itself around your life and pointed you in a new direction. They all added a new freshness to "faith of our fathers... and preach thee, too; as love knows how, by kindly words and virtuous life." — GH

Guest Opinion...

Alcohol: Generations of silence from church stymies healing

By Lynn P. Clayton

Can anyone seriously deny the damage the consumption of alcohol rains on our society?

For generations, Southern Baptists had one official position on alcohol: abstinence. Then, for following decades, Southern Baptists held what were two *de facto* positions: abstinence, though generally not as strongly, and denial. We refused to admit that there could be a problem with alcohol among our people except for a few errant, fringe members who refuse to accept what is best for them.

The results? One survey indicates that 48% of Southern Baptists say they drink, and 16% of them are alcoholics. Also, among young people, even Baptist young people, alcohol is now the drug of choice. While drug use of other kinds is decreasing, the use of alcohol is increasing, although the results are no less damaging.

Southern Baptists should ask themselves, "Have we abandoned our teaching of our Christian

responsibility concerning the consumption of alcohol?"

David J. Hailey, in the Winter 1992 issue of *Search*, points to a New York Times report on a survey that indicates that the American public spends \$70 billion per year for beverage alcohol. Anderson Spickard and Barbara Thompson, in their book, *Alcoholism: Dying for a Drink*, point out that an estimated 10 million Americans are alcoholics.

Heavy drinking contributes to an estimated 30% of all birth defects with accompanying mental retardation or Fetal Alcohol Syndrome. Heavy drinking contributes to 89% of fire and drowning accidents, 67% of all homicides, and 40% of all suicide attempts.

Every 22 minutes, someone dies on our nation's highways because of drunken driving. U.S. Centers for Disease Control estimate that alcohol is responsible for more than 100,000 deaths annually in

the United States and steals 2.7 million years from drinkers' lives.

In the midst of such carnage, the church seems to be losing its voice while efforts to increase alcohol consumption reach mammoth proportions.

Any organization that claims to have the welfare of humankind as a primary concern cannot wink at the destruction caused by alcohol. Should an organization that claims to be guided and motivated by the love of Christ ignore such destruction?

As disciples of Jesus Christ, we are responsible for the preservation and well-being of persons and society. When it comes to alcohol, the data are indisputable. Alcohol ravages our society and individuals.

Abstinence. It's still a good idea — the best idea — the most logical idea. And getting more that way every day.

Clayton is editor, Louisiana BAPTIST MESSENGER.

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Total remains the same...

MBCB Budget Committee meets, sets goals for 1994

By Tim Nicholas

The Mississippi Baptist Convention Board's Budget Committee, faced with a likely 1993 deficit, voted to keep the 1994 Cooperative Program budget at the 1993 level of \$22,452,000. The vote goes to the full convention board in August and on to the Mississippi Baptist Convention in November for consideration.

Hearing that the 1993 budget is 3.77% behind at the halfway point and no projections for catching up, the committee left all state Baptist agencies at their 1993 level of funding. Should the 1993 budget remain at the current deficit percentage, church giving would be \$847,000 below the budget, Executive Director-Treasurer Bill Causey told committee members.

Also, the 1993 level of 37% (\$8,307,240), to the Southern Baptist Convention, was recommended to remain static.

Early in last week's meeting at the Baptist Building, the committee heard a request to raise the SBC portion from 37% to 38%.

John Allen, pastor of First Church, Richton, made the request in an appearance before the committee. He indicated the additional money for SBC causes could be gained by eliminating subsidies to the Baptist Record, to the associations, and to camp facilities.

Allen, in a printed message which he read to the committee, noted that the Foreign Mission Board is receiving less money from the Cooperative Program and from the Lottie Moon Offering than in the past and has eliminated some programs and staffers. He said as a trustee at Southern Seminary, student fees are rising and "deferred maintenance needs have exceeded \$10 million. Everywhere the cutting edge ministries of Southern Baptists to reach this lost world are straining under growing financial concerns."

Allen requested an increase of SBC causes by 1% to make up for the past two years of no percentage increases. He noted a plan instituted in 1984 which would increase the percentage of giving to SBC causes outside the state until the year 2000.

After Allen made his presentation, two directors of missions spoke against taking associational subsidies away. Ernest Sadler of Jackson County, and Bobby Perry of Gulf Coast Association, said

the amount, \$125 per month per county, is small, but a symbol of a relationship between the association and the state convention. Said Perry, "It's not the money but the message" denying the supplement would send.

Concerning the Baptist Record supplement of \$541,914, Causey later told committee members that a steep increase in Baptist Record subscription prices would significantly cut circulation (now at 110,000). Causey also said the costs of Baptist campers are covered by fees, but that staff salaries and facilities upkeep are covered by Cooperative Program funding.

Two years ago, then-budget committee chairman Larry Otis of Tupelo noted that the original plan assumed increased percentage giving from the churches. Giving had not increased as expected, Otis said. He added that should percentage-giving increase from the churches, the one-half percent annual increase should be re-instituted.

The percentage-giving by Mississippi churches has dropped over the past several years from 11.8% to about 11%, Causey said.

The issue of increasing percentage of Cooperative Program gifts to SBC causes outside the state has a long history. Former Executive Director Earl Kelly requested such an increase in 1974 for a 10-year period. Then, in 1984, during a promotional plan called Planned Growth in Giving, the convention voted for increases of a half percent of total budgets each year to the year 2000. That would have sent 43% of total gifts to SBC causes outside the state at the turn of the century. In 1984, Mississippi Baptists had doubled their annual budget in only six years.

In 1991, however, since church giving had not paralleled giving increases planned by the state, the percentage was left at 37%. During the 1991 Mississippi Baptist Convention, two attempts were made to increase the percentage to SBC causes. One would have taken money from associational and Baptist Record subsidies. Both attempts failed.

In 1992, John Allen recommended raising the 37% to 38% and giving an additional \$315,500 to the Baptist Children's Village. That increase would have come from the half million dollar Baptist Record subsidy. That budget amendment failed.

As approved by the budget committee, appropriations would be as follows: Baptist Children's Village, \$450,000; Board of Ministerial Education, \$175,000; Christian Action Commission, \$220,494; Christian Education, \$3,730,045 (to be divided among Mississippi College, Blue Mountain College, and William Carey College based on an enrollment-related formula); Christian Education Capital Needs, \$650,000; Historical Commission, \$38,521; Mississippi Baptist Foundation, \$201,414; Mississippi Baptist Medical Center, \$178,000; and Mississippi Baptist Convention Board, \$8,501,286.

Nicholas is director, Office of Communication, MBCB.

Russian ban on missionaries might not affect FMB work

By Marty Croll

MOSCOW (BP) — A June 14 vote by the Russian Parliament to ban the free flow of foreign missionaries onto Russian soil is seen as a serious threat to religious liberty there, but it might have little effect on Southern Baptist missionaries.

The vote represents the first revision to Russia's historic Freedom of Conscience legislation. That law, enacted in October 1990, marked the end of seven decades of religious repression. It forbade government interference in religious activities.

The revised measure, which needs President Boris Yeltsin's signature to become law, allows foreigners "to carry on activities as individual religious workers" if they are affiliated with a Russian religious organization. But it requires other foreign representatives of religion, or Russian citizens appointed under the authority of a foreign religious organization, to receive a special "accreditation."

The organization of Southern Baptist missionaries in Russia received "legal person" status earlier this year, clearing the way for missionaries to buy and sell property, hire people, and bring whatever they need into the country. The Russian government recognizes it as a nonprofit religious organization.

Flooding continues to ravage heartland, Miss. ready to move

By Tim Nicholas

Baptist disaster relief workers primarily awaited opportunities to help as flooding along the Mississippi/Missouri Rivers continued.

The Red Cross asked for assistance from the Mississippi Baptist Disaster Relief Unit July 13 in Vicksburg where the unit set up at Highland Church and served 643 hot meals before closing down July 15. Task force members on duty were Jim Didlake, on-site coordinator; William Wright; Jerald Welch; Bill Purvis; Paul Hill; and John Barr.

A call has been placed for Baptist nurses to aid at St. Louis shelters. To volunteer, contact Becky Mathis, Red Cross Center, St. Louis, phone 314-997-3082.

The Mississippi unit is on standby to help upriver while Missouri and Illinois Baptists already have units in place.

The Missouri Baptist feeding unit was in St. Louis, feeding about 8,000 hot meals daily. The Illinois unit was in Quincy, Ill., having fed more than 40,000 meals as of July 14.

The Brotherhood Commission

has purchased two water purification units capable of purifying 50,000 gallons every 24 hours were en route to Des Moines, Iowa. Eddie Pettit of the Brotherhood Commission was planning on teaching Iowa Southern Baptists to operate the unit.

Volunteers will be needed in the near future when flood waters begin to recede and homeowners return to clean up the damage.

Mississippi directors of missions are being asked by the Mississippi Brotherhood to enlist teams of volunteers to give a week to help.

Also, according to Paul Harrell, Mississippi Brotherhood director, individuals, churches, or service organizations may contribute to relief work by sending funds to the Mississippi Baptist Convention Board and designated for Mississippi/Missouri River Flood Victims. All funds will be channeled through the Baptist conventions of those states affected by the flood.

Nicholas is director, Office of Communication, MBCB.

Whether that recognition strengthens Southern Baptist missionaries' position in regard to the new law is in question, said attorney Lauren Homer, who filed for their legal status. But even if that status is negated, the missionaries still will be able to call on their affiliation with the Russian Baptist union, although some legal adjustments might have to be made in that relationship, Homer added.

"It doesn't appear to be quite as damaging to us as it might be to others because we are in direct linkage with existing Russian churches," said Don Kammerdiener, executive vice president for the Southern Baptist Foreign Mission Board.

However, "any government that threatens the religious liberty of foreigners has already taken upon itself the same authority to threaten the religious liberty of their own citizens," Kammerdiener added.

Missionary Norman Lytle, who administers the work of about 20 other Southern Baptist missionaries in Russia, urged Southern Baptists to pray for religious freedom there, contact U.S. congressional leaders, and write the Russian Embassy in Washington to express concern. "There is considerable concern here about the outcome of this law," Lytle said.

Some critics fear that the new

law could lead to greater control by Russian Orthodox leaders. Proposed religious liberty legislation in other parts of Eastern Europe since the fall of communism has aimed to strengthen the hand of majority religions at the expense of evangelicals.

The Russian measure, however, is not as clearly linked to Orthodox backlash. Even some Russian Baptists are unhappy about the hundreds of Western evangelical groups spending money to spread the gospel on Russian soil without consulting them, Homer said.

Still, the Orthodox church is getting a lot of the blame. A leaflet circulated before Billy Graham's successful Moscow crusade said: "The endless stream of Protestant, Roman Catholic, and other missionaries is flung on Russian soil to poison us."

People out to destroy the credibility of evangelicals say the West is trying to "cut people from the Russian church," said a reporter in an article in the Moscow News in May.

The major Moscow newspaper Izvestia also strongly condemned the measure, saying it was aimed against the very organizations that had long campaigned for the rights of believers persecuted by the Soviet regime. Baptists are among such groups.

Croll writes for the FMB.



MBMC launches Clinical Pastoral program

Interns enrolled in the state's first and only Clinical Pastoral Education (CPE) program at Mississippi Baptist Medical Center are, standing, from left: Beatta Reiser, Steve Jordan, Bobby Sutton, John McCollum, Petty Caston, Teresa Tingle, and Jack Folli, supervisor. They will be rotating through various areas of the hospital for six months. Also pictured, seated, from left are MBMC chaplains Barbara Kimbrel, Al Carden, Joe Stovall, assistant director, and Paul Stephenson, director. Not pictured are chaplains John Vess, Danny Berry, and Don Nerren. CPE brings theological students, ministers, and qualified lay people into supervised encounters with people in crisis, to challenge interns to improve their pastoral relationships.

Study on "genetics" of homosexuality called the Kinsey scam of the '90s

(CAN) — "The NCI study is the Kinsey scam of the 1990s. This is nothing more than politically correct science," said Christian Action Network President Martin Mawyer in response to a published study that suggests that some homosexual men may genetically inherit their homosexuality. "The Kinsey study on human sexuality has been proven to be a scam and this one will prove to be one as well."

Mawyer referred to the often-quoted Kinsey study of human sexuality conducted almost 50 years ago that concluded that fully 10% of the American population was homosexual. Mawyer pointed out that just a few months ago, the Guttmacher Institute published a comprehensive study concluding that homosexuals make up just 1% of the American population. The Guttmacher Institute is the research arm of Planned Parenthood.

"The scientific community has routinely dismissed sibling studies. Furthermore, in this new study

only five genetic markers out of hundreds were found in just 33 of the 40 homosexual siblings tested, while the other seven had less than five. This is hardly enough markers to make a credible case. The scientific community needs to stand up and debunk these faulty scientific practices for what they are, politically correct science," Mawyer said.

Mawyer also noted the timing of the study's release to the public is more than conspicuous, coming on the very day President Clinton was supposed to issue his position on homosexuals serving in the United States military.

"The editors of Science magazine had this study on their desks three months ago but waited until the president's deadline to release it. That's more than a coincidence. The political push of the homosexual rights movement seems to be on the fast track these days but a scam is a scam, and this study will prove to be as much a scam as the Kinsey study was," Mawyer said.

"Sunday Care" program needs sponsors

Sponsoring churches for a new outreach program are being sought by the Evangelism Department of the Mississippi Baptist Convention Board. The mission endeavor, entitled "Sunday Care," targets Afro-American children with the goal of reaching them with the gospel.

The first "Sunday Care" was started in Hinds-Madison Association in October 1991. The MBCB has a goal of starting a "Sunday Care" in every city in Mississippi, noted Carlie Hill, director of the "Sunday Care" program for the MBCB.

Churches interested in additional information about the program may contact Hill at the MBCB Evangelism Department, P.O. Box 530, Jackson, MS 39205-0530; phone (601) 968-3800.

School for ministers and wives scheduled Aug. 5-6 on MC campus

The fourth annual School for Ministers and Wives will be held Aug. 5-6 on the campus of Mississippi College in Clinton.

The annual event is sponsored by Mississippi College and three departments of the Mississippi Baptist Convention Board (MBCB): Church Administration-Pastoral Ministries, Sunday School, and Church Music.

Paul Powell, president and chief executive officer of the SBC Annuity Board, will provide the sermons for the school. Powell holds a master of divinity degree from Southwestern Seminary and served for 34 years as pastor in five Texas churches.

John Traylor Jr., pastor of First

Church, Monroe, La., will present a preview of the 1994 Winter Bible Study on Hosea, which he

authored. Traylor holds a doctor of theology degree from New Orleans Seminary and has pastored seven churches in Mississippi, Louisiana, Texas, and Alabama since being ordained in 1951.

Lloyd Allen, head of the Department of Religion and Philosophy at Mississippi College, will lead four workshops on the minister's devotional life entitled "Scripture," "Prayer," "Lifestyle," and "Soul Friends." He is a graduate of Southern Seminary, where he received both his Ph.D. and M.Div. degrees. He has

been a chaplain, campus minister, and pastor in Kentucky.

Mary Catherine Gentry, assistant professor in communication at Mississippi College and a pastor's wife for 39 years, will lead special women's seminars on "Who Am I?" "What Do I Do?" "Why Am I Here?" and "How Do I..."

Graham Smith, director of the MBCB Church Music Department, will provide special music, and Scott Sontag, member of the Music Department at Louisiana College, will provide entertainment.

Registration is \$15 per person or \$20 per couple for both days. One-day registration fee is \$10 per person or \$15 per couple. Registration deadline is August 1. Scholarships are available.

For more information, contact the Mississippi College Division of Continuing Education at (601) 925-3000.

1993 Youth Night moves to stadium

The annual Mississippi Baptist Youth Night will take place July 30 at the Mississippi Memorial Stadium in Jackson. The program begins at 7 p.m.

Featured will be Dave Busby; the musical group, Truth; and Byron Cutrer. Busby is an evangelist from Edina, Minn. Truth is a touring group of Christian musicians with more than 6,000 concerts. Cutrer is assistant pastor and student music director at First

Church, Orlando, Fla.

This is the first year Youth Night will be held at the stadium. In earlier years, the program took place at the Mississippi Coliseum in Jackson. However, overflow crowds have forced seating of several thousand participants in the nearby Trade Mart. The stadium will allow for all participants to be seated together.

This is a Christian-oriented event where the gospel message

will be presented to participants. There is no admission charge for the program, but an offering will be taken.

One adult sponsor for each seven youths is requested.

Interpretation for the deaf will be provided.

Sponsor of the event is the Mississippi Baptist Convention Board. For more information, contact Graham Smith at (601) 968-3800.

Clarksdale World Changers project set

By Tim Nicholas

Between 250 and 300 young people will be working in the Clarksdale area, July 31-Aug. 7, in the first Mississippi World Changers project. World Changers is a Southern Baptist program giving young people ministry opportunities in the summer.

The youths will concentrate on ministry needs with 25 work projects ranging from reroofing low income housing to weatherizing and repair of homes, according to Paul Harrell, director of the Mississippi Baptist Brotherhood Department, sponsor of the event.

The work projects in the North Delta Association primarily will be in Marks, Clarksdale, Lambert, and Sledge with privately-owned homes selected by local housing authorities. Construction materials

will be provided by housing authorities and by home owners.

Local supervision will be provided by Director of Missions M.C. Johnson. Terry Cross, a Mississippi layman and project coordinator for Mississippi Construction Fellowship, and Bobby Scott, minister of youth at First Church, Horn Lake, will work with Johnson in local coordination.

The youths will be housed at Coahoma Community College. The Mississippi Baptist Disaster Relief unit, if not on assignment up the Mississippi River, will help in providing meals for the youths.

"The purpose of the project," said Harrell, "is to give young people a first hand experience in missions, a chance to share their faith, and to feel a sense of accomplish-

ment for having done something for people."

During the evenings of the project, the youths will be led in spiritual enrichment programs.

Harrell said the project is Mississippi Brotherhood's expression of participation in the Mississippi River Ministry Project, which focuses on needs in the seven-state Mississippi River region.

In addition to Clarksdale, sites for 1993 will include Houston, Texas; Millington, Briceville, and Campbell County, Tenn.; Kansas City, Mo.; Brockton, Mont.; Savannah, Ga.; Canton, N.C.; Shreveport, La.; Tuscaloosa, Ala.; Eastern Shore, Va.; and Puerto Rico.

Nicholas is director, Office of Communication, MBCB.

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Study indicates ministers' wives enjoy support roles

BIRMINGHAM, Ala. — Southern Baptist ministers' wives, for the most part, have several things in common:

- * They are satisfied to be ministers' wives.
- * They don't assume responsibility in the church just because it is expected.
- * They believe more is expected of ministers' children than church members' children.
- If they could change anything, they would:
 - * assume more personal identity,
 - * change people's expectations of their roles,
 - * express their own opinions in business meetings,
 - * be seen solely for who they are,
 - * have more personal and family time, and
 - * get rid of the double standard that expects perfection from a minister's wife but not from the church members.

These views are among those cited by 138 women who participated in a recent ministers' wives survey. The results were compiled and released in the July-August-September issue of *Magazette*, a

quarterly publication produced by Woman's Missionary Union for ministers' wives.

Women who participated in the survey are wives of pastors, associate pastors, missionaries, ministers of music, ministers of education, ministers of activities, and retired ministers.

The women represented a variety of demographic areas. Of those interviewed, 26% live in the country, 26% live in small towns, 25% live in small cities, and 23% live in large cities.

The information they gave showed that 18% have no children or one child, 78% have two to four children, 4% have more than four children.

Most of the women — 71% — married when they were between the ages of 19 and 25. More than 9% were older than 26 and 20% married before the age of 19.

The majority of the women reported they were satisfied with being a minister's wife. Only 6.5% were dissatisfied with their mates' vocations.

"It was nice to me to see that 93.5% of the women who took the survey were satisfied to be a min-

ister's wife," said Becky Nelson, editor of *Magazette*. "It shows me that they see the blessings and don't consider it a burden."

Of the 138 women who responded to the survey, 103 said they felt "called" or "gifted" to be a minister's wife.

One of the shocking statistics found in the survey, Nelson said, was that only 13.8% of the women whose husbands work in churches with 100 or fewer members indicated they could live on the husband's salary. Over half of the women surveyed who fell in this category work outside the home.

"There was a time when it was uncommon for the minister's wife to work outside the home," Nelson said. "More ministers' wives are having to work outside the home to support the family."

The women indicated they didn't feel free to express their personal opinions in church business meetings because they are ministers' wives but wished they were able to do so.

"There are times ministers' wives just have to learn to say, 'You'll have to talk to my husband about that.' Her opinion can be taken as her husband's and that isn't always necessarily true."

"My biggest hope is that ministers' wives will see themselves not as having a 'role' to play but that they will see that they are first of all a Christian and they do what they do because they desire to serve God and his church. Being a minister's wife is a blessing, and God has placed them in a special place of service."

Storm pushes water into Baptist Building

Flash flooding swept through parts of the Baptist Building property on the evening of July 15 as massive rainfall swamped much of downtown Jackson, closing underpasses and trapping motorists in their cars in low-lying areas.

Jennings Orr, business administrator at the Mississippi Baptist Convention Board (MBCB), said four inches of rain fell in about two hours, driving water backwards through a drain and into the chapel on the ground floor of the main building. The annex building, which houses the print shop and serves as storage area for most MBCB departments, also sustained damage as water rushed across downtown pavement faster

than storm drains could handle.

Water also entered the ground floor pre-school area of First Church, across Mississippi Street from the Baptist Building, he said.

There was no equipment loss at the Baptist Building, Orr reported, but some departments suffered slight water damage to printed materials and supplies stored in the annex building.

Orr said steps are being taken to prevent a recurrence, including installation of a diversion plate at the drain in front of the chapel and the sealing of a door opening in the annex that allowed most of the water to seep into that building.

No damage estimates or insurance information were available.

Emmanuel's "homebound" workshop will expand role, ministry of seniors

Sadie Haskings is a homebound senior adult. For 70 years, she was bound to attend all church activities. Now she is homebound. Her church ministers to her weekly by providing Sunday School teachers to visit her at home.

Emmanuel Church, Grenada, will host a Homebound Ministry Workshop to help churches and fellow senior adults reach out to people like Haskings. The workshop will be held July 27, from 9:30 a.m. to 2:15 p.m. There is a \$3 fee for the workshop.

Ann Davis, minister of pastoral care at First Church, Jackson, will

lead discussion and provide ideas on how churches can creatively meet the needs of the homebound. Davis' ministry revolves around homebound ministry through Sunday School. She involves senior adults in outreach and visitation ministries.

Barry Worrell, minister of music at Emmanuel Church, Grenada, and area representative of Family Ministry for north Mississippi, is coordinator for the workshop. To register, send name, address, and fee to Worrell at Emmanuel Church, 293 Lamar St., Grenada, MS 38901; or phone (601) 226-5316.

Layman killed, Ellis injured in car accident

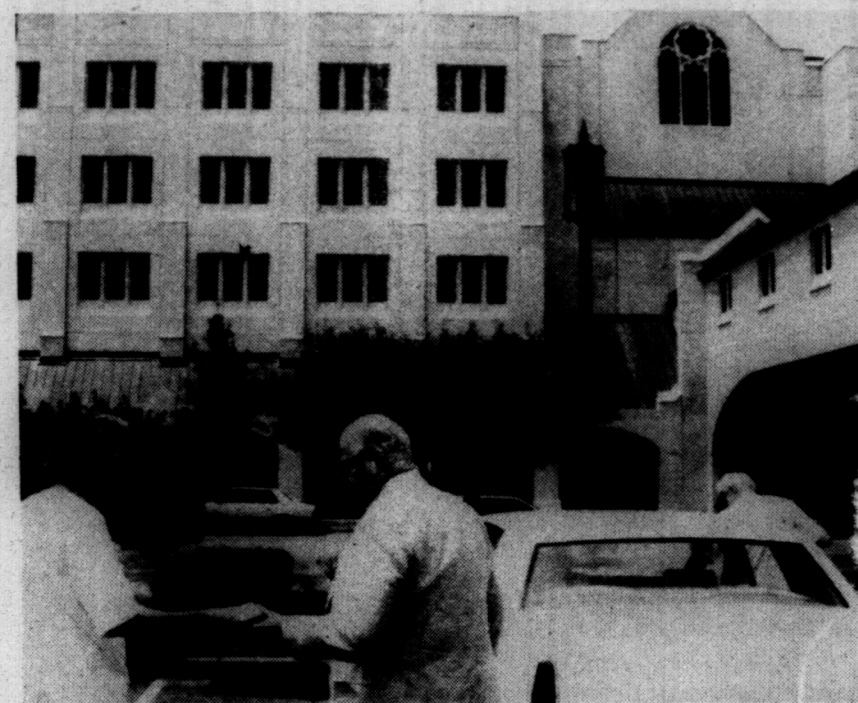
Sidney Ellis, Lay Renewal coordinator for the Brotherhood Department of the Mississippi Baptist Convention Board, is listed in stable condition following a July 18 automobile accident. Ellis received injuries to his head, a dislocated hip, and other lacerations when his car was hit head-on by an out-of-control vehicle on Highway 49, six miles north of Yazoo City.

The driver of the other car, George C. Gardner III, 20, died from injuries he received in the accident. Officials believe Gardner, a member of First Church, Belzoni, fell asleep. Services were held for Gardner at the Belzoni church July 20.

Ellis was on his way to Morgan City Church for services when the Sunday morning accident occurred. He is expected to be in traction for a week and on crutches for six weeks, barring complications. A Lay Renewal training conference Ellis had scheduled for Sept. 17-18 is expected to be carried out as planned, said Gail Wood, Ellis' secretary in the MBCB Brotherhood office.

Thursday, July 22, 1993

BAPTIST RECORD PAGE 5



Operation Rescue volunteer Sandra Pierce discusses the Cities of Refuge campaign with a man who attended the weekly men's Bible study across the street at First Church, Jackson. Pierce, a member of Houston Road Church in Laurel, was in town to participate in the 10-day protest against abortion in Jackson. (Photo by William H. Perkins Jr.)

Pro-life volunteers seek Baptists to help in Cities of Refuge event

By William H. Perkins Jr.

Operation Rescue volunteers on July 13 blanketed noon luncheongers at First Church, Jackson, with leaflets on their "Cities of Refuge" campaign and other pro-life material, hoping to recruit workers from the 450 people at the church's weekly Bible study for men.

"This is not centered on Baptists or First Baptist Church. We appreciate the leadership that Baptists have provided, and we just want to invite pastors and others at this luncheon to come out to our rallies," said Alan Perry of Jackson, who spoke for the seven volunteers enduring mid-day heat in church parking lots and on each corner of the city block occupied by First Church.

The focus of the July 9-18 Cities of Refuge campaign, which was inspired by an Old Testament description of safe havens set aside by God for those condemned to die, was to solicit help in resisting abortion; present the gospel; and engage in non-violent direct action at abortion clinics in seven cities around the country. Jackson was one of the chosen cities.

Perry, a former Southern Baptist who now attends Grace Presbyterian Church (PCA) in Jackson, pointed out that his crew intentionally left protest banners in their cars to avoid the impression the church was being targeted for protests.

"This is not a picket; it is an opportunity to get our message out so the pastors and leadership of this denomination will come out

against abortion in the pulpit," he said.

In addition to the leaflet announcing the Cities of Refuge rally times and locations, the volunteers also handed out a paper entitled, "The Shedding of Innocent Blood," and a paper critical of a Jackson attorney who represents local abortion clinics.

"I believe abortion is the most important issue of the day. I believe God will hold us accountable for this as a nation."
— Sandra Pierce

Sandra Pierce, a member of Houston Road Church in Laurel, was the only Southern Baptist among the volunteers.

"I was raised Southern Baptist, and I believe abortion

is the most important issue of the day. I believe God will hold us accountable for this as a nation, and I believe He will hold us individually accountable," she said.

Pierce said she is a veteran of many anti-abortion protests, including the massive action in Baton Rouge in July of 1992 and the Southaven protest later that summer.

"This is a tremendous spiritual experience. I have experienced my own personal revival," she said.

Kenneth Lundquist, business administrator for First Church, said the Operation Rescue volunteers caused no problems and were very polite.

Reactions of people exiting the luncheon shortly before 1 p.m. ranged from encouragement and promises to attend the rallies, to a gruff "I don't believe in this junk." Overall, most people were understanding of the volunteer's mission and accepted the leaflets as they left.

The Gift of Two Lives

By June DePriest



Welcome to Zimbabwe

A sign reading "Welcome to Zimbabwe" greets GAs as they enter the culture camp at Camp Garaywa this summer. Hosted by Sylvia Semwayo, pictured in the bottom photos, the culture camp allows the girls to "experience" Zimbabwe rather than just hear about it.



Garaywa culture camp takes GAs on journey to Zimbabwe

By Teresa Dickens

Girls in Action attending Camp Garaywa this summer are traveling farther than Clinton in their experiences. The girls take several trips during the week to Zimbabwe through activities in a culture camp hosted by Sylvia Semwayo, a Zimbabwean Baptist serving as Garaywa's resident missionary for the summer.

Semwayo, treasurer for Woman's Missionary Union of Zimbabwe, is in the Magnolia state as a part of the Mississippi-Zimbabwe Partnership. She will be at Garaywa through the end of the month.

A GA teacher in her home church, Semwayo has three sessions with campers each week, teaching them about Zimbabwe home life, games Zimbabwean children play, and what worship in her homeland is like.

In the setting of a hut characteristic of her country, Semwayo uses maps to show the girls where Zimbabwe is located and tells them about Southern Baptist mission work in her homeland. She also teaches the girls about native foods and uses volunteers from the groups to model how Zimbabwean women carry firewood and waterpots on their heads.

During her session on children's games, Semwayo teaches the girls a variety of games. Among them are ones similar to jump rope and dodge ball, but with different rules and jingles.

Teaching the campers a praise song in Shona, Semwayo's native language, is one of the highlights during the worship session. She also shows them how to play hand instruments commonly found in worship services in her homeland and allows time for questions the girls might have. Also included in



the session is information on what being a GA is like for Zimbabwean girls. The biggest distinction, they learn, is that in Zimbabwe the girls wear uniforms, like Girl Scouts in America.

"The culture camp has been a big success," remarked Helen Price, summer camp director for Garaywa. "The girls love Sylvia. She is always surrounded by them."

But popularity is not something Semwayo expected to find in America. "I was surprised that the children wanted to learn about me and my country," shared Sem-

wayo. "I did not think they would be interested in learning about Zimbabwe."

In fact, the only reason Semwayo agreed to come to America and leave her husband and five children for two months was because she thought "maybe God has something he wants me to learn," she recalled. "I have learned many things," she affirmed.

Semwayo said one of the things she has learned is that in Mississippi "you train the girls to be leaders by letting them lead." She explained that in Zimbabwe only adult women teach and lead in GA camp. In Mississippi, college-age students serve as leaders during the camp. College-age persons are considered "children" in the Zimbabwean social structure, she noted.

The use of activities as the primary teaching tool is also a facet of her Mississippi GA camp experience that Semwayo hopes to use when she returns home. Her description of Zimbabwean GA camp was similar to Vacation Bible School in the U.S. in that it concentrates on teaching Bible knowledge through lecture rather than activity.

Summing up her experience at Camp Garaywa, Semwayo said, "It has been a privilege for me to come to Mississippi. I thank WMU for inviting me to come."

As the sound of a shotgun blast resounded in the air, the destiny of an 8-year-old hung in the balance. Jared had been cautioned twice by his safety-conscious father to stay close to the house while he deer-hunted nearby. But somehow, caught up in a moment of fun, the little strawberry-haired boy and a friend ended up in a thicket only several hundred feet from the father.

When Sammy heard the screams of Jared's friend, he tore into the bushes. His youngest son lay crumpled in a heap on the ground. Sammy gathered Jared's limp form in his arms and ran toward the house. His wife, Angela, heard his cries for help.

The race to save Jared's life had begun. As his father drove them to a hospital 30 miles away, Jared's mother cradled him in her arms and whispered words of comfort. After arriving at the emergency room, a trauma team sought to save his life. At 10 a.m. Jared was rushed to surgery to determine the extent of the damage.

Huddled together with family and friends, Jared's parent's eyes stayed on the door that would bring them news about their son. As the shaft of light through the blinds grew dimmer, a weary surgeon walked into the waiting room. They searched his face for some ray of hope, but only saw grimness.

The path of the single pellet began just above Jared's left eye, severed the optic nerve, passed through the brain, severing two major arteries, and lodged in the back of his head. As the surgeon rubbed his forehead with his hand, he shook his head.

"If the pellet had hit an inch to the left or the right, it'd be a different story," he sighed, "but now, it's only a matter of time."

Because of their deep faith, the couple, along with their pastor, gathered around Jared's bed. Overcome by emotion, it was the mother who voiced a prayer: "Lord, thank you for giving us

Jared for this time."

The next day, on Jan. 17, 1993, Jared went home to be with Jesus.

The darkness of their despair filled the days and months that followed. Locked in by their emotions, the pain that penetrated the depth of their being had no end. But the strength they received from their Heavenly Father gave them the courage to face the bleakness of each day and make a life for their remaining son, 10-year-old Justin.

One night in May, as Angela and Justin sat watching television, the telephone rang. Angela picked up the receiver. The sound of a man crying was all she heard. Not knowing what to say, she waited. Between sobs, he said, "I'm Harold Tucker. I received one of your son's kidneys." In the midst of their grief, Sammy and Angela had thought of others. Five people benefited from their loss.

Now speechless, Angela held the phone. The man continued by telling how he'd tracked them down. Then he said, "I have a daughter named Angela."

"Oh, really. That's a coincidence."

"Yes it is. Her name is Angela Denise."

In a low voice, Angela replied, "That's my name, too."

As a result of that conversation, the two families met. Though strangers, their lives had been knitted together. Because of Sammy and Angela Gunn's unselfishness, 58-year-old Harold Tucker received the gift of two lives, physical and spiritual. On July 5, 1993, he was baptized in the church where the Gunns attend.

Writer's Note: The Gunns are members of Fellowship Church near Enterprise. The pastor there is Buddy Petty. As a result of the unselfish act of my niece and her husband, I will be an organ donor.

DePriest, a member of Parkway Church, Jackson, lives in Clinton.

Scholar outlines creation views

(ABP) — How does one reconcile the book of Genesis with modern geological findings that the earth is billions of years old?

Biblical scholars offer a variety of explanations, including these five common views of creation cited by Millard Erickson in his book *Christian Theology*:

— **Gap theory.** This view holds that there was an original, complete creation of the earth billions of years ago. Due to some type of catastrophe, the creation became empty and unformed. That would require a "gap" of time between Genesis 1:1 and 1:2. God then re-created the earth a few thousand years ago in a period of six days. The apparent age of the earth and the fossil records are to be attributed to the first creation.

— **Flood theory.** According to this view, the earth is only a few thousand years old. During a tremendous flood at the time of Noah, waves with a velocity of 1,000 miles per hour picked up

various forms of life and deposited them under tremendous pressure. The various strata of the fossil record represent various waves of the flood, in a process that would normally require three billion years to accomplish.

— **Ideal-time theory.** This theory says that God created the world in six literal days a relatively short time ago, but made it look as if it were billions of years old.

— **Age-day theory.** This concept is based on the fact that the Hebrew word for "day," while most frequently meaning a 24-hour period, is not limited to that meaning, but represents epochs, long periods of time.

— **Pictorial-day theory.** Also known as the literary framework theory, this idea views the days of creation as more of a logical structuring than a chronological order. Either God's revelation to Moses came in a series of six pictures or the author arranged his material in logical groupings.

Mississippi MK earns spot on Chinese volleyball team

By Lounette Templeton

SHANGHAI, China (BP) — Harriet Sugg knows people watch her in China. Her long blond hair and wholesome girl-next-door face are only part of the reason.

When Sugg steps onto a volleyball court, thousands of Chinese eyes watch — especially when the announcer tells them they're about to see if the American girl can play Chinese volleyball.

"When I heard him say that at my first game, I prayed I wouldn't mess up," the Mississippi native recalled. "I played really well. And when I got off some good hits, the crowd cheered."

Cooperative Services International, the Southern Baptist aid organization, arranged for the Mississippi College graduate from Ridgeland to study at a major Chinese univer-

sity. But Sugg earned the spot on the school's volleyball team herself.

"I'm amazed at my audacity to ask if I could be on the team," Sugg said. "At the time, I didn't know they had the No. 1 team in China. They won national last year."

Sugg isn't a starter, but she says her place on the team is "the chance of a lifetime" to see Chinese sports from the inside. In fact, she came to China to get firsthand information about sports in the country. It fits perfectly with her plans to study sports medicine when she returns to the United States in 1994 — and with her hopes to practice sports medicine in China someday.

Her playing has improved since the Chinese coaches began making major changes in her style.

"When I first started, everything I did, I heard them yelling 'Bu dui, bu dui' which means 'It's not right,'" she admitted. "The only thing they didn't change was my serve. But it has more power now."

Sugg learned to play volleyball at a school in Taiwan, where her parents, Rob and Nan Sugg, are Southern Baptist missionaries. She played whatever sports the school offered.

"I even played soccer with the

guys when they let me," she said. "I love sports, but whenever it ceases to be fun, I'll quit playing. I didn't go to college on a sports scholarship. I played for fun."

Sugg went through soul-searching to bring her love of sports, Asia, and God into line. During her first year at Mississippi College she heard a businessman tell how he touched the lives of others through his profession.

"It clicked," she recalled. "I realized, 'Hey, I can do that with sports.'" That's when she decided on a sports medicine career. But she still hadn't found a way to satisfy her love for Asia.

"I thought sports medicine could only be done in the United States.

I didn't want to live in the States, but I decided if God wants it that way, it's OK," she recounted.

Later she heard another Christian businessman talk about his work in China and began wondering if someone with a career in sports medicine could be used there. The businessman encouraged her to "go for it." Sugg took the next logical step: she came to China for language study.

Growing up in Taiwan gave Sugg a head start with language, but becoming fluent in Chinese is just one of her goals. Her place on the volleyball team has met the next goal of checking out sports medicine in China.

As a Christian, Sugg also wants to develop good relationships with the Chinese. She's encouraged by the friendships she has made.

"My Chinese isn't that good and my teammates don't speak English, but we manage to communicate,"



SET IT UP — Harriet Sugg practices volleyball with her teammates at the university where she studies in China. Cooperative Services International, the Southern Baptist aid organization, arranged for the Mississippi College graduate to study in China. But Sugg got the spot on the university's volleyball team herself. During her first year in college, she heard a businessman tell how he had touched the lives of others through his profession, and realized she could do that with a career in sports medicine. (BP photo by Lounette Thompson)

she related. "When I missed volleyball practice at Thanksgiving, they all asked where I'd been and said they'd missed me."

Sugg doesn't force her faith on others but people know she's a Christian.

"I haven't volunteered that I'm a Christian, but everybody knows," she said. "It just comes up naturally. I wear a cross and people have asked about it. Team members asked what my father does and I explained that he's a pastor. They ask things like how I celebrate Christmas. If you're a Christian, it will come out. You can't help it."

Sugg also has befriended many international students at her school. She helped one locate a church to attend and has answered "a million questions" an American friend asked her about the Christian faith. "People come in my room and see my Bible and the stuff on my walls and ask about it," she said.

The first time she went to a church in China, she kept wondering who the people were and what their lives were like. "I have great respect for Chinese Christians. I want to identify with them and the church while I'm here," she said.

Sugg likes China. Growing up in Taiwan, she always thought of China as the "big mainland over there." Now that she's in China, it reminds her of Taiwan when she went there in 1977.

"I'm really happy here," she said. "It's a good life. My Chinese is getting better. I'm playing volleyball and meeting all these great people."

And she doesn't mind a bit if they all watch her.

Templeton writes for the FMB.



COACHING POINTERS — Southern Baptist student Harriet Sugg gets some volleyball pointers from her coach during practice at the university where she studies in China. She says her playing has improved since the Chinese coaches began making major changes in her playing style. Harriet is the daughter of missionaries to Taiwan, Mississippians Rob and Nan Sugg. (BP photo by Lounette Thompson)

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Revival Dates

Bay Springs, Porterville (Kemper): July 25-28; Sunday, 11 a.m. & 6 p.m.; Mon.-Wed., 7 p.m.; Wiley Abel, Hattiesburg, evangelist; Robert Lee Walton, Meridian, music; Paul B. Oglesbee Jr., pastor.

Friendship, Ellisville (Jones): July 26-28; 7 p.m. nightly; O.B. Robertson, Hattiesburg, evangelist; Randy McLeod, Laurel, music; Keith D. Swartz, pastor.

Calvary, Columbus (Lownes): July 25-29; Sunday, 11 a.m. & 7 p.m.; Mon.-Thurs., 12:15 p.m. & 7 p.m.; Ferrell Cork, Tupelo, evangelist; Stephen Reynolds, Columbus, music; Roy D. Hawkins, pastor.

Mt. Olive, Coila (Carroll/Montgomery): July 25-30; Sunday, 10:30 a.m. & 6 p.m.; Mon.-Fri., 7:30 p.m.; Keith Powell, Grenada Association, evangelist; Skipper Maxwell, Pickens, music; Larry Edwards, pastor.

Cash (Scott): July 25-30; Sunday, 10:45 a.m. & 1 p.m.; Mon.-Fri., 7 p.m.; The Hill Family Ministry, Gulfport, evangelists; Bob Smith, pastor.

Wheeler Grove (Alcorn): July 25-28; Sunday, 11 a.m. & 6:30 p.m.; Mon.-Wed., 7 p.m.; Junior Hill, Hartselle, Ala., evangelist; Kara Blackard, pastor.

Two-Mile, Morton (Scott): July 25-28; Sunday, 10:30 a.m., followed by lunch and special music; no night service; 7:30 nightly; Tom Fox, Morton, evangelist; Malcolm Green, music; Larry Camp, pastor.

First, Runnelstown, Petal: July 25-30; Sunday School, 9:45 a.m.; worship, 11, followed by dinner in fellowship hall; no Sunday night service; Mon.-Fri., 7 p.m.; Jack Davis, evangelist; R.L. Hullum, music; Henry Freeman, pastor.

County Line, Dossville: July 25-30; Homecoming Sunday, 11

a.m., lunch, & 7 p.m.; Mon.-Fri., 7:30 p.m.; Bob Ogeron, Memphis, evangelist; Weldon Madden, music; Ricky Sherman, pastor.

Good Hope, Louisville (Winston): July 25-30; Sunday School, 10 a.m.; worship, 11; Discipleship Training, 5:30 p.m.; evening worship, 6:30 p.m.; Mon.-Fri., 10:30 a.m. & 7 p.m.; James Fancher, Jackson, evangelist; William Smith, music; David Norris, pastor.

McAdams (Attala): July 25-30; 10:30 a.m. & 7 p.m. daily; Paul B. Williamson Jr., Kosciusko, evangelist; Ronnie & Suzanne Ables, music; Jimmy Kettleman Jr., pastor.

Second, Calhoun City: July 25-30; Sunday School, 9:45 a.m.; 11 a.m. worship followed by covered dish lunch in fellowship hall; homecoming service, 1:30 p.m.; Mon.-Fri., 7:30 p.m.; Jim Jeffries, Vardaman, evangelist; Carl Morris, pastor.

Mt. Zion, Brookhaven: July 25-28; Sunday, 11 a.m. & 7 p.m.; Mon.-Wed., 10:30 a.m. & 7 p.m.; Dennis Johnsey, Baton Rouge, La., evangelist; J.M. Wood, Jackson, music; Randy Lewman, pastor.

Tyro (Northwest): July 25-30; 7 nightly; Larry Tapp, evangelist; Aaron Lewis, music; Gary Newton, pastor.

Gum Grove, Brookhaven: July 25-30; Sunday, 11 a.m. & 7 p.m.; 7 nightly; David Fortenberry, Brookhaven, evangelist; Brad Johnson, Brookhaven, music; David Fortenberry, pastor.

Highland, Crystal Springs: July 25-30; Sunday School, 9:45; worship, 11 a.m.; dinner on the grounds, noon; afternoon service, 1; no night service; Mon.-Fri., 7:30 p.m.; Jerome McLendon, Jackson, evangelist; Steve Walker, Pinola, music; Vann Windom, pastor.

Homecomings

Friendship, Ellisville: July 25; beginning 10 a.m.; covered dish lunch in fellowship hall, noon; afternoon service, 1:30; no night service; O.B. Robertson, Hattiesburg, guest speaker; Keith D. Swartz, pastor.

Antioch, Leakesville: July 25; Sunday School, 10 a.m.; service, 11 a.m.; dinner on grounds, noon; afternoon singing; William Clawson, former pastor, guest speaker; Kenneth McLendon, interim pastor.

West Jackson, Jackson: July 25; beginning 11 a.m.; covered dish dinner on the grounds, noon; no night services; Dewitt Mitchell, Mendenhall, guest speaker; Rell Webber, Jackson, music; Larry Dunlap, pastor.

Good Hope, Purvis (Lamar): July 25; beginning 10 a.m.; dinner in fellowship hall, noon; afternoon singing, 2; no night service; E.W. Broome, David Townsend, both of Purvis, guest speakers; singing group from Lumberton, music; Carl Estes, pastor.

First, Pontotoc: July 25; Sunday School, 9:45 a.m.; worship, 10:50; dinner on the grounds, noon; Earl Kelly, Jackson, guest speaker; W.H. Sims III, pastor.

Bay Springs, Porterville (Kemper): July 25; beginning 10 a.m.; covered dish lunch in fellowship hall, noon; evening worship, 6; Wiley Abel, Hattiesburg, guest speaker; Robert Lee Walton, Meridian, music; Paul B. Oglesbee Jr., pastor.

Briarwood, Meridian: July 25-29; 7 p.m. nightly; Thomas Cheeks, Philadelphia, evangelist; Michael Martin, Meridian, music; Jerry D. Bingham, pastor.

First, Biloxi: July 25-28; Sunday, 8:45 a.m., 11 a.m., & 6 p.m.; Mon.-Wed., 7 p.m.; Ron Dunn, Irving, Texas, evangelist; Frank Gunn, pastor.

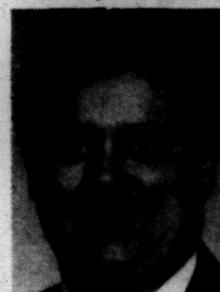
Holly Springs, Foxworth (Marion): July 25-30; Sunday, 11 a.m. & 1:30 p.m.; dinner on the grounds, noon; Mon.-Fri., 7:30 p.m.; Philip Duncan, Columbia, evangelist; Otis Broome, Foxworth, music; Charles E. Williams, pastor.

Black Jack (Yazoo): July 25-28; Sunday, 11 a.m. & 6 p.m.; Mon.-Wed., 10 a.m. & 7 p.m.; David Radden, Yazoo City, evangelist; Mike Bridges, pastor.

Anding (Yazoo): July 25-30; Sunday, 11 a.m.; dinner on the grounds, 1:30 p.m.; Mon.-Fri., 7:30 p.m.; Joe Wright, Benton, La., evangelist; Joe Hill, pastor.

Staff Changes

Gum Grove Church, Brookhaven, has called David R.



Fortenberry

Fortenberry of Liberty as pastor, effective July 7. The Magnolia native previously served at New Salem, Liberty. He was educated at New Orleans Seminary.

Calvary Church, Greenville, has called Patrick C. Pfrimmer of Toomsba as pastor, effective July 1. He previously served at Toomsba Church. He was educated at Dallas Baptist University, Southwestern Seminary, and has served as a trustee of New Orleans Seminary.

Joe T. Lusby has been called as pastor of **First Church, Tunica.** The Tupelo native is a graduate of the University of Southern Mississippi and Southwestern Seminary in Fort Worth, Texas. He previously served New Prospect, Olive Branch.

Donald J. Wilton, associate professor of preaching at New Orleans Seminary since 1989, has been called as pastor of **First Church, Spartanburg, S.C.** He is a native of South Africa.

Roger Freeman, pastor of First Church, New Orleans, has resigned to accept the pastorate of **First Church, Clarksville, Tenn.** Freeman has also been president of the Louisiana Baptist Convention, 1991-93.

Amnesty International releases grim report

By Pam Perry

WASHINGTON (ABP) — Governments across the globe continued to put politics ahead of people in 1992, resulting in human-rights catastrophes, according to an annual report recently released by Amnesty International.

The 1993 report, released in the wake of the first United Nations World Conference on Human Rights in 25 years, chronicles carnage on a terrifying scale, with thousands of men, women, and children tortured, killed, imprisoned, or unaccounted for in several countries.

And while most governments give lip service to human rights, the report says, their responses to the tragedies have been marked by "a conspicuous lack of political integrity."

"Self-interest has guided governments' responses to human-rights crises and has prevented or hindered action in many countries where it is desperately needed," the report says.

The grim, 350-page report details human-rights violations in 161 countries — the most in the 32-year history of the human-rights movement.

Some human-rights violations listed:

— Killings by official security forces occurred in 45 countries.

— More than 4,400 prisoners of conscience — those imprisoned for peaceful exercise of their basic rights — were held in 62 countries. At least 300,000 political

prisoners were jailed without charge or trial in more than 60 countries.

— More than 1,500 political prisoners were incarcerated after unfair trials in about 30 countries, the report says.

— In at least 110 countries, victims were tortured or treated badly, with more than 500 people apparently dying from this treatment in some 48 countries.

— After being arrested, at least 950 people were reported to have "disappeared" in some 25 countries.

— Women were victims of a range of violations in at least 45 countries.

— The report says that 1,708 prisoners are known to have been executed in 35 countries and another 2,697 were sentenced to death in 62 countries. Amnesty International opposes the death penalty and continues to work for its total abolition.

The 1993 report also notes that the growing number of refugees reached crisis proportions. In Europe, particularly the former Yugoslavia, horrific abuses led to hundreds of thousands of people fleeing and seeking safe haven.

Civil wars, religious persecutions, coups, and uprisings prompted hundreds of thousands to flee countries in Asia, Africa, the Americas, and the Middle East.

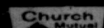
Perry writes for the Baptist Joint Committee on Public Affairs, Washington, D.C.

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Small churches need health check-ups, too, consultants say

By Sarah Zimmerman

RIDGECREST, N.C. (BP) — Small churches that see themselves as close-knit families should be sure their family is healthy, say two Southern Baptist leaders.

Gary Farley, Home Mission Board director of town and country missions, and D.G. McCoury, Baptist Sunday School Board consultant, addressed the needs of smaller churches during Home Missions Week at Ridgecrest Conference Center.

Churches with less than 100 members and less than 60 in average Sunday School attendance were the focus of their remarks during the three-day seminar. Such churches compose between 11,000 and 12,000 of the 38,000-plus Southern Baptist congregations, Farley said.

While affirming smaller churches as the backbone of the convention, they identified three types of smaller churches that may develop unhealthy symptoms.

1) Unhealthy "family chapel" churches focus their ministry only on fellow members. Members of family chapel churches are usually related, or they share a common national or ethnic background. Church life revolves around people, not clocks, calendars, or efficiency, they said.

Traditions provide a routine that makes the congregation feel secure. Leadership is in the hands of a matriarch or patriarch who has earned members' respect over a number of years. People who join family chapel churches, including new pastors, find it diffi-

cult to really belong. A pastor may need six years to move into a circle of influence there, McCoury said.

2) Clans competing for control create churches filled with conflict and tension. Clan lines may be drawn over theological, political issues, or family ties. Most of the church's energy is spent on arguments.

Pastors of clan churches must be peacemakers, negotiating conflict without getting caught in the middle, McCoury said. Clan churches need a leader who can love both sides while helping them reach a consensus about the purpose of their church.

3) The third type of church is controlled either by the deacons or the pastor.

In the pastor-controlled church, the pastor sees himself as the chief executive officer rather than one who guides and equips members. The pastor assumes control for job security, to meet an ego need, or because he does not know how to delegate and work with lay leaders.

In a deacon-controlled church, deacons are the decision-makers, and every motion or report goes through them. Their personalities, sense of fairness, and Christian grace will determine the church's well-being. Conflict may result if someone, including the pastor, questions their authority.

In a healthy church, the pastor, deacons, and church volunteers serve as a leadership team, and the congregation has final authority in decision-making, McCoury said.

Zimmerman writes for HMB.

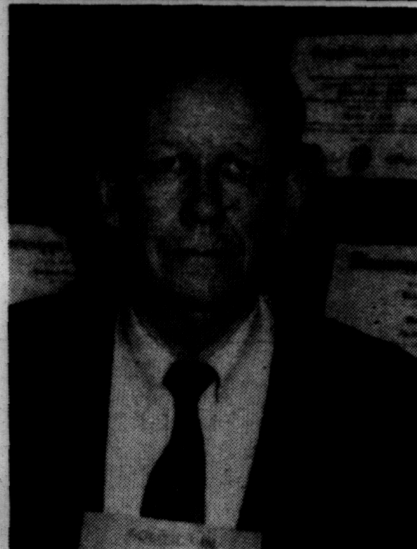
Thursday, July 22, 1993

BAPTIST RECORD PAGE 9

Names in the News

Bennie R. Crockett Jr., professor of religion and philosophy at William Carey College, has published an article, "My Little Children," in the Summer 1993 issue of *Biblical Illustrator*. The article treats the possible identity of the recipients of I John.

The Mississippi College Department of Music will present Shauna Louise Moody of Clinton in a senior voice recital Aug. 2, 8:15 p.m. She will be accompanied by Carol Joy Sparkman.



Bill Hicks of Clinton, professor of history and political science at Mississippi College, is contributing author of a new book, *Politics in Mississippi*, edited by Joseph Parker of the University of Southern Mississippi. Hicks provided the chapter on "Local Government in Mississippi." He is a member of First Church, Clinton.



Senior Adults of Winston Association recently held a rally with Al Shackleford, editor of *Mature Living* magazine, as featured speaker. They also elected Louise Miller of Murphy Creek Church, Louisville, as "1993 Senior Adult of the Year." She received a certificate from Paul Blanchard, DOM for Winston Association.



Matt and Webb Armstrong were recently ordained as deacons of Pilgrim's Rest Church, Crystal Springs. The brothers are the fifth generation of the Armstrong family to be members of Pilgrim's Rest. George P. Bufkin is pastor.

VBS Results

Robinhood Church, Brandon, had an enrollment of 100. Poly Aycock was director. Don Nerren is pastor.

First Church, Byhalia, had an enrollment of 103 with an average attendance of 90. A total of \$510 was collected in pennies which was designated for the Farrow Manor Children's Home in Independence. Patty Andrews was director. Glenn Bien is pastor.

Fairview Church, Itawamba Association, held its Vacation Bible School July 7-11, and had an average attendance of 100, and 10 professions of faith. Gene O'Brian is pastor.



Fairview Church, Itawamba Association, recently honored Mr. and Mrs. Gene O'Brian with a Pastor's Appreciation Day, in honor of his 10th anniversary of service to the church. David Skinner of Mid-America Seminary, Memphis, was speaker for the day; music was provided by Brian and Dudley Brasher, Talmadge Smith, and Louise Scott. Pictured above, left to right, are Brian Brasher, Louise Skinner, David Skinner, Gene O'Brian, Anena O'Brian, Gethie Scott, Talmadge Smith, and Dudley Brasher.

First, Brookhaven, hosts Disciple Youth Workshop

First Church, Brookhaven, will sponsor a Disciple Youth Workshop Aug. 13-14, under the leader-

ship of Glen Whatley. The workshop will begin with registration at 6 p.m. Friday, and conclude Saturday at 2.

Youth leaders will experience how to help youths pray, continue daily Bible study, and witness through everyday experiences, says Jon Daniels, youth minister at First, Brookhaven.

Leader Glen Whatley is a doctoral student at New Orleans Seminary and an experienced national leader of Disciple Youth.

The \$45 fee for the workshop covers all materials and snacks. If participants already have the Disciple Youth Library, cost is \$15. To register, mail name, address, phone number, church name, and fee to Robin D. Nichols, Discipleship and Family Ministry Department, Mississippi Baptist Convention Board, P.O. Box 530, Jackson, MS 39205; phone (601) 968-3800.

Diane Bish

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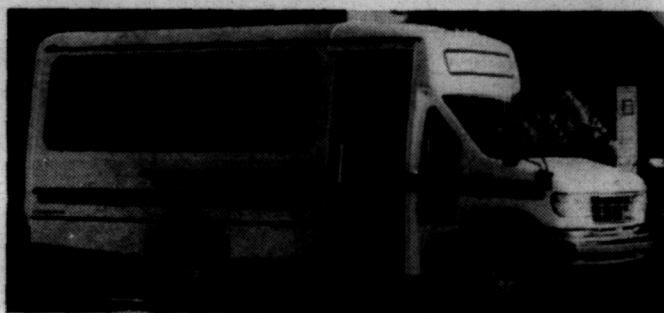
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Just for the Record



Calvary Church, Starkville, recently honored its GAs with a Mother/Daughter Awards Tea. Several GAs received Mission Adventure badges at the tea. GAs honored were, left to right: front row, Leah Pate, first grade badge; Kelly Burgin, first and second grade badge; Rachel McCully; second row, Bethany Argo, third grade badge; Amanda Kimbrough, fourth grade badge; Meredith McCuiston; Candice Morgan; third row, Kathi Stanphill, leader; Jackie Kobet, GA director; Ceal Pate, leader; Karen Bourne, leader; Grace Howell, WMU director. GAs not pictured are Kathleen Blanton, Lauren Reeves, and Cameron Jackson.



After attending a summer session at Camp Garaywa, 17 GAs from Wynndale Church were recently honored with a recognition service. Those receiving badges were, left to right: front row, Brittany Ainsworth, Shelley French, Leslie Anderson, Katie Swindoll, Kristen Berry, Carrie Moore; middle row, Jackie Anderson, Caitlin Hodges, Amanda Gorman, Michelle Brewer, Becky Smith, Lori French; back row, Julia Ainsworth, Cynthia Carmical, Carlee Griffing, Renee Anderson, and Julianne Lofton. Charles Gentry is pastor.

The Magnolia State Quartet, Brookhaven, will be in concert at Anding Church, Yazoo Association, July 24, 7 p.m., and July 25 at 11 a.m. and 1 p.m. Joe Hill is pastor, Anding Church. For more information, call (601) 373-2459.

Baptist leader says it's time for revival in Middle East

By Mark A. Wyatt

SANTA CLARITA, Calif. (BP) — "Everywhere in the world, every continent has experienced revival... but never in the Arab world for 13 centuries," observed Ghassan Khalaf, a Baptist pastor from Beirut, Lebanon.

"We feel it is our turn," he declared.

Khalaf is president of the Lebanese Baptist Convention and newly elected president of that convention's theological seminary. He was a principle speaker at the annual Middle Eastern Conference sponsored by California Southern Baptist Convention July 2-5 in Santa Clarita. Nearly 300 attended the conference, said to be the largest of its kind sponsored by Southern Baptists.

Khalaf spoke several times during the four-day gathering held over Independence Day weekend. Other speakers included Nassat Ghally, professor from University of Cairo, Egypt; Nageeb Labeed, internationally known music leader from Egypt; Lon Chavez, director of the CSBC missions growth division; Khalil "Charlie"

Hanna, CSBC missionary to Middle Easterners in California; and Rodney Webb of the Southern Baptist Home Mission Board language missions department.

Speaking to Middle Eastern pastors and others attending the conference, Khalaf stressed the need to be faithful in attending church services and in tithing.

"Everyone who commits himself to church services worships God," he said. He also encouraged participants to "be faithful in giving the tithe — regularly, faithfully, with joy — to the church, not to some other cause."

"Give gifts to others, but the tithe is the Lord's to spread the gospel," Khalaf said.

Khalaf described his homeland as having a "greater openness to the gospel" than he has ever seen. "I feel now is our time in the Middle East," he said.

During the past year Hadath Baptist Church, where Khalaf is pastor, has started seeing new converts from Muslim backgrounds. "This means a lot when you know for 15 years we have (had) fight-

ing between Christians and Muslims," Khalaf shared.

Political and social changes in the world and powerful Christian radio broadcasts "like a bombardment covering North Africa and the Middle East" are "compelling people to be open to new religions, ideas" and schools of thought, he explained.

"You can be sure of thousands and thousands of secret believers in Christ in the Arab world," he asserted. "As it happened in Berlin and the U.S.S.R., the Lord can do it in the Middle East, too."

"We are waiting for revival in the Middle East," he said.

When revival finally comes to the perennially troubled region, Khalaf said Middle Eastern Christians hope to be an effective witness not only to the Arab world but to Israel as well.

"If we live there, we live on this hope," Khalaf said. "We will be more effective than Americans coming to the Jews. We have great expectations."

Wyatt is editor, California SOUTHERN BAPTIST.

New Orleans Seminary again site of BSSB Fall Festival of Marriage

The Baptist Sunday School Board has announced a Fall Festival of Marriage will be held Sept. 17-19 on the campus of the New Orleans Seminary.

Cost for the seminar will be \$80 per couple, including a \$45 deposit. Discounts are available for groups and for couples registering before Aug. 1.

Theme of this year's festival will be "Celebrating Sex in Your Marriage," based on the book of the same title by Dan and Sandra McGee. Bill Blackburn, pastor of Trinity Church, Kerrville, Texas, will be keynote speaker. Blackburn is the author of several books



on marriage and family issues. He will address topics such as communication, blended families, parenting, stress, and romance.

Other Fall Festival of Marriage locations include Ridgecrest (N.C.), Glorieta (N.M.), and Shoc-

co Springs (Ala.) conference centers. For more information, or to register, write Fall Festivals of Marriage, P.O. Box 24001, Nashville, TN 37203; or phone (615) 251-2294.

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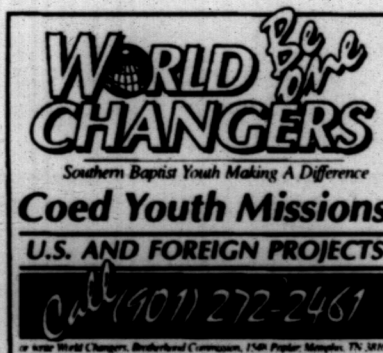
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By Michael O'Brien
Philemon 4:21

In most Bibles, Philemon takes up just one page. God can say so much more on one page than we creatures can in one volume. As usual, Paul uses a few verses for his salutation (vv. 1-3), although this is not his typical wording. He does not use his titles, "apostle" or "servant of the Lord." He also mentions Timothy, though there is no evidence to suggest that anyone but Paul wrote any part of this letter. Three things stand out in the remaining verses.

1. Paul's Prayer
2. Paul's Plea
3. Paul's Pledge

In verses 4-7 Paul offers a very meaningful prayer. Paul is a prayer warrior. He does not pray "sometime." He does not pray "most of the time." Paul prays at "all times" as he has instructed you and me to do when he said to "pray without ceasing" (1 Thess. 5:17). "I always thank God," he says to Philemon. This was not rhetoric as some commentators have suggested; or an attempt to butter him up to get a favor. He loved his old friend Philemon and he prayed for him. His prayer is specific, "that you may be active in sharing your faith" (v. 6a, NIV). Paul was a soul-winner and his desire was for everyone to be involved in the sharing of Christ.

Paul's plea for Onesimus in verses 8-16 is an appeal to a friend on behalf of a friend. Boldness in verse 8 is simply boldness, not brashness. Rather, he appeals because of Christian love. Paul loved Onesimus and he loved Philemon and his plea was based on that love. The name Onesimus means useful. Realizing that this runaway slave was, in fact, useful, he encourages Philemon to receive him in a new light; as one useful in the work of the Lord. He had become invaluable to Paul (v. 12). Imagine, "my very heart," Paul declares. Perhaps Paul's senior status and close relationship with Philemon qualified him to simply keep Onesimus with him, but Paul's appeal is not authoritative, but based on love (vv. 13-14).

Paul sees the hand of God in this situation. "Could it be that he was separated from you for a reason" (v. 15). Keep in mind that it was Paul who said, "And we know that in all things God works for the good of those who love...." (Rom. 8:28a, NIV). Paul is suggesting that Philemon might realize that what he lost was a slave, but what he is going to receive is much more, for he gains a brother. Can we not all learn from this passage a vitally important lesson? Philemon was a Christian, a believer. Why is it that he had never shared his faith with his slave? Did he see him as a second class citizen? Are we guilty of seeing people around us as something less than we are? God see only hearts. Your heart, my heart, your neighbor's, or co-worker's heart.

Finally we come to Paul's pledge (vv. 17-22). Paul uses his personal relationship with Philemon in regard to this reunion. "Receive him as you would me," Paul says. He suggests that in Christ this slave is an equal. Then he pledges to take care of any loss that he may have suffered. Do you suppose that somebody had told Paul of the parable of the "good Samaritan" that Jesus had used? "Charge it to me, I'll pay it," Paul implores. Paul is confident that Philemon will do the right thing and even suggests that he believes he will do more than he is asked to do. When we are called upon to do a work for the Lord, do we seek the easy way out, or look for ways that we might do more than asked?

Almost as an afterthought Paul says, "clean out the guest room, I may just drop in on you" (v. 22 — my paraphrase). Paul pledges a visit, if it be God's will.

O'Brien is pastor, First Church, Lexington.

Bible Book The church in the world



By Jewel P. Merritt
1 Peter 3:13-16; 4:12-13; 5:1-9

What is your church like? Does it welcome visitors warmly? Does it seek out the lost and unchurched in your area? Is your church discipling new Christians to be salt and light in the world? What does your church see as its goal in the closing years of this century? Difficult days were ahead for the early church. We may be standing on a similar threshold. Will we be faithful unto death if necessary?

Attitude and preparation for facing opposition (1 Peter 3:13-16). One of the most effective methods of teaching is repetition. God repeats important truths again and again in his Word. In verse 14 believers were told not to be afraid even in the midst of persecution. Hundreds of years before, the psalmist had written, "When I am afraid, I will trust in you" (Psalms 56:3). Jesus assured his followers that persecution would come (Matt. 5:10-12). Tribulation is certain for us also (John 16:33). But in and through him, we have victory. The key to the Christian's victory is found in verse 15: "In your hearts sanctify — or set apart — Christ as Lord." Such assurance of victory in the Lord will help us as we witness to the lost with gentleness and respect.

Suffering for the right reasons (4:12-13). Suffering and rejoicing. The world cannot imagine linking these two words. Suffering for the Lord is not new. Rereading Hebrews 11: 35-38 or Paul's accounting of his sufferings in 2 Corinthians 11: 24-29 will remind us of this certainty. The result of sharing in the sufferings of Christ comes with rejoicing with him forever!

A call for submission and humility (5:1-5). Verse 1 speaks so strongly to me of God's mercy and grace. Peter was a witness to Christ's sufferings. His denial of knowing Jesus (Matt. 26:69-75) and his urging Jesus to take the easy way out (Matt. 16:21-23) are just two examples of Peter's adding to Jesus' suffering. But Peter could say that he would share in the glory to be revealed also. Only God could extend such mercy and grace to Peter and to us. Throughout this letter Peter reminds us to respect each other. Elders are to respect their flock; the youths those who are older. Peter reminded the shepherd of God's flock (not the shepherd's flock) to serve eagerly and with humility. Such service brings here, as in 1:4, the promise of unfading reward.

An appeal for humble trust and steadfastness (5:6-9). Here is another paradox from God's Word. "Humble yourself and you will be exalted in due time." Living lives of humble submission to our Lord will lead to times of honor. Verse 7 is a favorite of many believers. When sickness, trouble, or fear are our companions, rereading this verse will bring to mind the fact that the Lord is constantly caring for his own. How blessed we are to be in the care of One who loves us so!

Verses 8 and 9 close our focal passage for today. Here Peter reminds us all that our adversary, our enemy, our accuser, the devil is searching constantly for the unwary. Perhaps Peter was remembering the night before Jesus' crucifixion. Jesus had urged Peter and the other apostles to pray that they would not yield to temptation. Instead, they had slept. The devil is strong and is constantly looking for ways to weaken or destroy our witness. But John wrote in 1 John 4:4b, "The One who is in you is greater than the one who is in the world." The church can be salt and light to a dying world if we show our commitment to the Lord by the way we suffer and by the way we respect and love others. "Your attitude should be the same as that of Christ Jesus" (Phil. 2:5).

Merritt is a member of First Church, Jackson.

Life and Work Saving faith



By Mark A. Rathel
James 2:14-26

Faith is demonstrated by deeds (v. 14). The relationship between faith and works is one of the most important religious questions. James asked two questions which he intended to underscore the vital, dynamic relationship between faith and works. A man "claims" to have faith, but his claim is not supported by outward demonstrations in actions toward others. James negatively chides the claim of the man with the phrase "such faith." Verbal profession which does not produce fruit in actions is not saving faith.

Faith is the commitment of one's life without reservation to Christ. A mental element is involved in the New Testament concept of faith. This mental assent includes the understanding and acceptance of certain truths, namely the identity of Christ and a realization of personal sin. A vital union with the risen Christ occurs in a person's life through trust in Christ's ability to deal with our sin problem. Through commitment and surrender to the lordship of Christ, a person is transformed and becomes a new creature. This new life is evidenced in the actions of a person who has exercised faith.

An illustration of a worthless faith (vv. 15-17). Through a faith response to the living Lord, a person becomes part of a family, the children of God. A person of faith shares his Lord's compassion for the rest of the family.

A dramatic need pervades the life of a fellow Christian; this family member is without clothes or food. The one who "claims" faith wishes the needy Christian well, but he does not do anything to help the situation. Indeed, he commands the needy Christian to be warm and well fed. In other words, he tells the needy individual that he "must pull himself up." The term "well fed" means gorged to the point of saturation. The needy Christian only craved a morsel and the so-called Christian commands him to gorge himself.

A living faith produces the fruit of good deeds. Without good deeds, faith is dead — that is, non-existent.

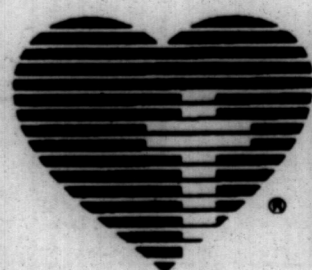
A dialogue concerning faith and works (vv. 18-19). James entered into a dialogue with an imaginary opponent to clarify his position. Through the means of this dialogue James proclaimed two points. First, works are necessary to prove faith. People cannot choose emphases, opting for either faith or works. Faith is an attitude of the inner person and can be seen only in deeds. Second, acceptance of a creed is not the same as faith. The foundation of the biblical revelation is monotheism, the acceptance of one God (Deut. 6:4). The demons of Satan accept the truth of monotheism. They shudder; they emotionally respond to the truth of the biblical revelation. Yet, demons are not saved.

Scriptural examples of faith and works (vv. 20-25). James called his opponent foolish. The term literally means empty. James utilized the term as a reproach of the moral motivation of his opponent as well as noting the intellectual deficiency of his opponent's argument.

James appealed to the Old Testament Scriptures to clinch and prove his contention that faith is demonstrated by action. He chose Abraham and Rahab, two examples from the opposite ends of the human spectrum. The Bible records that God counted Abraham righteous because of his faith (Gen. 15:6). Abraham demonstrated the reality of his faith 30 years later when he was willing to offer his son. Abraham's obedience was the outworking of the decision made 30 years prior. Rahab demonstrated her faith by meeting the security needs of the Israelite spies.

Dead faith (v. 26). James compared a faith that does not result in action to a dead, lifeless corpse. A dead faith benefits no one. This statement completes James' negative characterization of verbal profession. Verbal profession is dead (vv. 17,26), useless (v. 20), and incomplete (v. 22).

Rathel is pastor, Bay Vista Church, Biloxi.



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capsules

CANADIAN BAPTIST SEMINARY GETS NEW PRESIDENT: COCHRANE, Canada (FMB) — Richard Blackaby has been elected the first Canadian president of the Canadian Southern Baptist Seminary in Cochrane, Alberta. Blackaby, 32, was elected by seminary trustees and the executive board of the Canadian Convention of Southern Baptists after an 18-month search. He succeeds the six-year-old institution's first president, American Clint Ashley, who resigned to direct Golden Gate Seminary's northwest extension in Portland, Ore. Blackaby, pastor of Friendship Baptist Church in Winnipeg, Manitoba, since 1989, received the doctor of philosophy degree in church history from Southwestern Seminary in Fort Worth, Texas. His father, Henry Blackaby, is director of the Southern Baptist Home Mission Board's office of prayer and spiritual awakening.

FESTIVAL TRAGEDY AFFECTS BAPTIST COMMUNITY: BOCAUE, Philippines (FMB) — The deaths of more than 300 people who drowned July 2 when a floating pagoda capsized during a Roman Catholic festival, have touched the lives of Baptists in the area. The annual event is a religious festival to which hundreds of people come to pray and commemorate the legendary discovery of a wooden crucifix in the river in 1850, explained Southern Baptist missionary Sam Waldron. While evangelical Christians did not take part in the festival, Waldron noted that many Philippine Baptists lost family members in the accident. Missionaries are working to comfort and share their faith with those left disillusioned by the catastrophe.

PHILIPPINE MUSLIM REBELS KILL EIGHT: COTABATO, Philippines (FMB) — Suspected Muslim rebels attacked an isolated Christian village in the southern Philippines and killed eight people, including three children and a pregnant woman, reported United Press International. Police said 10 other people were wounded when about 100 presumed members of the Moro Islamic Liberation Front raided Matalam village at dawn June 14. Armed with assault rifles, they strafed a cluster of huts. It was the second such attack since a 1992 Christmas-day massacre when suspected rebels gunned down 18 farmers in a nearby village. The Moro front is one of three factions fighting for a separate Muslim state on the southern island of Mindanao.

JAPANESE BAPTIST SCHOOL TO OPEN NEW COLLEGE: KITAKYUSHU, Japan (FMB) — Seinan Jo Gakuin, the only Baptist girls' school in Japan, will offer a new four-year program in nursing and social work in 1994 to meet changes in Japanese society. The school, begun by Southern Baptist missionaries in 1922, now has 3,400 students from kindergarten to junior college. The new college will be the first four-year college of nursing in Fukuoka Prefecture and the only one in Japan with a nursing and social work combination. Missionary and school chancellor Vera Campbell said it will provide Christian teaching and professional training to meet "increased physical, emotional, and social needs of society." The Japan Baptist Convention contributed \$2 million toward costs. The remaining \$26 million will come from gifts from parents and alumni, school funds, and donations from the non-Christian community.

BAPTISTS DONATE CHICKEN INCUBATORS TO KAZAKHSTAN: ZHAMBYL, Kazakhstan (FMB) — Southern Baptists, through the donations of Swiss Christians, have placed 12 industrial chicken incubating machines in Zhambyl, Kazakhstan, as part of a humanitarian aid development project. Weighing a ton each, the machines can produce 16,000 chickens every three weeks. They will serve as educational tools for students at the Land Irrigation Institute. Twenty percent of the profits of the operation, in the form of chickens, will be donated to needy people of the area. Production will begin in late 1993 or early 1994. The project will help open the door in the community for Southern Baptists, said Brian Grim, a Southern Baptist worker in Kazakhstan, the largest of the former Soviet republics in Central Asia.

BWA HOSTS FIRST GATHERING IN INDONESIA: SEMARANG, Indonesia (FMB) — The Baptist World Alliance recently sponsored its first meeting in Indonesia, drawing, also for the first time, representatives from all six Baptist groups in the strongly Muslim nation to the gathering. Daytime sessions of the four-day meeting featured seminars on evangelism and church growth at the Indonesian Baptist Theological Seminary in Semarang. Evening evangelistic rallies were held under a tent on the seminary's soccer field. The rallies resulted in 100 or more people giving their lives to Christ and making commitments to vocational Christian service.

VOLUNTEERS READY FOR STATE EVANGELISTIC EFFORTS: ATLANTA (BP) — Women in 32 conventions and Canada have formed a network of coordinators to teach Lifestyle Witnessing for Women. Written by Esther Burroughs of the Home Mission Board's evangelism section, Lifestyle Witnessing for Women is a three- to six-hour seminar to equip women to share Jesus. The material is based on Jesus' encounter with the Samaritan woman and her witness to the community. The volunteer state coordinators will teach the material and train others to teach it, Burroughs said. Training can be done at state and associational meetings or in local churches. Coordinator for Mississippi is June McKee of Clinton.

Devotional

Thank you, Lord, for my mind

By Paul Brand

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In the darkness and silence within my skull I have a soft, white substance that appears to have neither form nor substance. Gently pulsating, it is floating in a fluid that serves to cushion it from vibration and jarring movements of my head. A surgeon probing it finds no resistance to his knife. A fingertip may crush the fragile texture and break the thin-walled vessels that keep the flowing blood intimate yet not invasive of this territory of thought.

And yet I know that when my brain is viewed with clear and magnified perception, the tiny cells stand out and proudly turn to show their shape and demonstrate their power. Then a whole new universe appears and staggers all imagination with the sight. In numbers like the stars, the living cells within my brain are linked to each and every other cell by lively wires that criss-cross all the interspace in what may seem a hopeless tangle, till one hears the hum of melody and then the harmony of messages that all have meaning and that are distinct and clear.

I know that every cell has a place and function all its own. Each limb and organ in my body is represent-

ed in my head. The mind keeps track of every action, every stress, and every pain. When I am busy, and my senses tuned with meaningful attention to guide my limbs in fast and strong activity, when all my conscious thought is geared to make decisive moves, a million cells are still sequestered, quietly



keeping track of how my eyelids blink, and when my bladder needs to void. So in my brain my body comes together; every part knows that it is not alone. My brain gets energy and lives by nourishment, selected by the eyes, gathered by the hands, eaten by the mouth, then taken in, dissolved, transformed, and carried to the brain by a multitude of organs ending when a blood cell meets a twig of nerve. In gratitude, the eyes and hands, the mouth and heart are served and are defended by the thoughtful cells within the brain that make the

human body truly one, and whole.

But my mind, oh Lord, is much more than just the sum of its parts. I only have to stop and think. When my eyes are closed and my limbs are still, when in the silence of the dawn my mind is free, the mists of time can rise and blow away. Then my thoughts can take me back in time, and I'm a child again. Then I can play and laugh again with children now long dead, and build sand castles on a beach that has been washed by the tides of ages past. Unlimited by space, my mind can speed and visit loved ones far away, and in a way I cannot understand, can sometimes feel their need and sorrow while I pray.

And then my mind takes wing and flies to times ahead. I dream and see new vistas that have never been. I have ideas and know what I should do to overcome a problem, or to build anew some project that, for lack of vision, has languished until now. Even when my visions have no substance, or when they rise beyond the hope of what they can be, I know that I'm the better for such dreaming, for I rise with new resolve to make a move and share my dream, till God inspires us all to work together for his kingdom, using the plans we see in dreams.

My mind, oh Lord, is truly the meeting place between the human and the divine. Within my skull, and in between my thinking cells, there is the threshold of the temple of my God. There is also the battleground between the good I would and the evil that I need deny. It is too easy to allow the daily interaction of my wondrous neurons to become the total substance of my conscious life; to live and die with no thought that rises higher than my flesh. Fill me, Lord, with thoughts of truth that you inspire. Let my mind dwell on things of beauty and of good report; lift me above those which will debase; make me daily aware that I am made for your glory, and that in the seeking of that fulfillment lies real ecstasy of body, mind, and spirit.

Brand

Seattle.

How to become a Christian

Acceptance. Everyone wants to be accepted — to feel in. You probably know what it takes to be accepted by friends. But have you ever thought about what it takes to be accepted by God?

Consider what the Bible teaches:

1. God loves you. — John 3:16; 10:10.
2. You are a sinner in need of forgiveness. The Holy Spirit makes you aware of your sin. — Romans 3:23; 6:23; Hebrews 9:27.
3. God wants to forgive you. — Romans 5:8; 1 Peter 3:18.
4. You must turn away from your sins. — Luke 13:5; Ephesians 2:8-9.
5. You must place your faith in God's Son, Jesus Christ. — Acts 20:21; John 14:6.

6. You can receive Jesus Christ through prayer. — Revelation 3:20.

Through prayer, you can:

Admit to God that you are a sinner and that you are turning from your sins. Believe in Jesus by thanking him for dying on the cross and rising from the dead for your sins. Commit your life to Jesus by asking Him to come into your life as your Savior and Lord.

After you have received Jesus Christ into your life, tell a Christian friend and follow Christ in believer's baptism and church membership.

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Bibliocipher

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DNATTAF UVE ZA WKUW KQPJAV PIY: HIV ZA
TKUNN DA HENNAF. DNATTAF UVA ZA WKUW
YAAR PIY: HIV ZA TKUNN NUQJK.

NQMA TEB:WYAPWZ-IPA

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: First John Three: Eleven.

Baptist Record

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